№ 4

The Obligations of the Clergy to promote a Legal Subjection to his Majesty, and mutual Charity among their Fellow-Subjects.

Considered in a

SERMON

Preach'd at

Ashford in *KENT*,

BEFORE

His GRACE of *Canterbury*, at his Primary Visitation, on *June* 22. 1716.

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Vicar of *Lidd*, and one of the Proctors for the Clergy of the Diocese of *Canterbury*.

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GEORGIUS III
BRITISH MUSEUM

TITUS III. 1, 2.

ut them in mind to be ſubject to Princi-
palities and Powers, to obey Magiſtrates,
to be ready to every good Work:
o ſpeak evil of no Man, to be no Brawlers,
but gentle, ſhewing all Meekneſs unto all
Men.

ST. *Paul* ſeems to have ſent this Epiſtle to *Titus* in the nature of a Paſtoral Charge, wherein he ſummarily gives him the Heads of the Doctrines he was chiefly urge upon the Conſciences of the People ommitted to his Care; and which *Titus*, in der to their effectual Propagation over his hole Dioceſe of *Crete*, undoubtedly com-unicated to the Presbyters, whom St. *Paul* d appointed him to ordain in every City: t. 1. 5.

AMONG the ſeveral weighty Chriſtia Duties to be inſiſted upon, St. *Paul* particu larly recommends the Obedience of Subjects towards their Supreme Temporal Gover nours, and ſubordinate commiſſion'd Ma giſtrates, and the charitable Conduct of In feriors with relation to one another; im ply'd in the words before us: thus para phras'd by Dr. *Hammond*. " Let it be thy " frequent and ſpecial Care, to exhort a " Chriſtians under thee, to yield all hone " Obedience to the Kings and Governour " under whom they live, and to be ready " and chearful to the practice of all Acts o " Charity." But as the original Words πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι, may very conveniently be join'd with the preceding Verb πειθαρχεῖν; may it not be more natural to underſtand them as relating to the parti cular Head of Obedience juſt before en join'd, than to Works of Charity in gene ral? If ſo, the Inſtruction to *Titus* will run thus: Put them in mind to be ſubject to Principalities and Powers, and to be ready to obey in every good Work; that is, to comply with the lawful Commands of their Superiors.

THE next Words comprehending the Duty of Inferiors to each other, *viz.* to ſpeak evil of no Man, to be no Brawlers, but

t gentle, ſhewing all Meekneſs unto all
en; and the Interpretation of the fore-
ention'd Learned Commentator, which is,
be very mild and patient toward thoſe
t oppoſe them, and Truth it ſelf; ſeem to
ſo fully comprehenſive of the Apoſtle's
e Meaning, that any other Explanation
ould be ſuperfluous.

WHETHER the firſt Words, relating
the Obedience of Subjects, were occa-
n'd by a miſtaken Notion common among
e firſt Chriſtians, eſpecially thoſe who were
nverted from Judaiſm, *viz.* That by em-
acing Chriſtianity they were exempted
om all Subjection to Heathen Magiſtrates:
whether, as St. *Jerom* conceives in his
omment upon this Text, by an Opinion
riv'd from *Judas* of *Galilee*, and kept a-
ot to the time of St. *Paul*'s writing this
iſtle; which was, That they who brought
eir Tithes to the Temple of God, were
der no Obligation of paying Tribute to
vil Governours: or whether, as *Grotius*
inks, this Admonition was particularly ne-
ſſary for the Iſlanders of *Crete*, as having
en always a ſeditious unruly People; is
ither eaſy or material to be determin'd.
t whether the Apoſtle had all or any of
eſe Caſes in his view, it is certain he de-
gn'd this Chriſtian Doctrine ſhould be bind-
g, as long as there ſhould be ſuch a thing as
Govern-

Government in being; as also that the C
rity recommended in the following Wo
which is to attend us even into a be
World, should never cease in this. And
the same reason we must understand his
junction to *Titus*, for instructing the Peo
committed to him in the Doctrines of S
jection to Superiors, and mutual Gentlen
as given to our selves and to all the Minist
of God's Word, to be conscientiously co
ply'd with, as long as the Church of o
Saviour Christ shall continue militant h
upon Earth.

I SHALL therefore take an occas
from these Passages of St. *Paul* to *Titus*,
shew the Obligations we of the Clergy a
under, of pressing both these Duties up
the Minds of our Christian Congregations.

I THINK I need not at this time ma
any Apology for the Choice of my Subje
when Royal Authority has assur'd us, Th
there has lately been an Unnatural Reb
lion rais'd by wicked and desperate M
with design to murder his Majesty, and
subvert the Religion, Laws, and Liberties
his Kingdoms; and to set on the Thro
thereof a Popish Pretender, bred up and
structed in Romish Superstition and Ar
trary Principles: and when every Ma
Conversation assures him, that the Body

People, divided at first by imaginary
tinctions, have by degrees been brought
real Variances; which have been art-
y improv'd and widen'd, to prevent
m from uniting in such an Obedience to
Sovereign, and in such a Confidence in
h other, as are the rational human Means
preserving our Protestant Church and Go-
nment, our Legal Rights and mutual
ety, and of transmitting these Blessings
wn to Posterity.

N the Progress of this Discourse I hope
all give all my Brethren of the Clergy
e present an Occasion to reflect with in-
d Pleasure and Satisfaction upon their
faithful Discharge of their Duty in these
ticulars. Should there be any who have
n otherwise minded, I intreat them to in-
pret what shall be said as a charitable Ex-
tation; it being my full Purpose not to
nd against the Rules of that Gentleness,
ich from St. *Paul* I am recommending to
preach'd to the People.

BUT before I propose to you the Obli-
ions we of the Ministry are under, of in-
cting the People in the Duty of Subjec-
n to our Civil Superiors; I think it ne-
sary to describe what, in my Apprehen-
n, we are to understand by it. The Scrip-
es press this Doctrine in general Terms;

but

but our own Reaſon in this caſe obliges
to limit the Precepts relating to it, as w
as we do ſeveral others expreſs'd by the
ſpir'd Authors in the ſame unlimited ma
ner. We are commanded to obey our P
rents in all things, but no Man was ever
abſurd as to extend this Rule to any
thing unlawful. Our Saviour has comma
ded us to *render to* Cæſar *the Things that*
Cæſar's; but he has no where enjoin'd us
render him the things that are not his, n
ther has he inform'd us in particular wh
is *Cæſar*'s Due; but has left that to be dete
min'd by other Rules than thoſe of his G
pel, which is concern'd only in guiding M
in the Means of inheriting Crowns of G
ry in Heaven, and not in deciding either
Titles or Powers of the Kings of this Worl
And there is no other Rule, that I kno
of, whereby to meaſure the Obedience
join'd Mankind by Divine Revelation, th
the Laws and Conſtitutions of the reſpect
Dominions where they inhabit. And ſu
an Obedience, faithfully paid, tends m
certainly to the Security of Princes, as w
as the Happineſs of their People, than
inſnaring Promiſes of an Abſolute Obedien
never intended to be perform'd; which,
the Memory of many of us, have delud
an unfortunate King to violate his moſt S
lemn Engagements, and to commit ſuch
normous Illegalities, as were inconſiſte

with his Tenure of the Crown. A Legal ubjection, proceeding from honeſt and ſin-ere Principles, conduces more effectually o the real Dignity and Grandeur of a So-vereign, than Profeſſions inſinuating a Rea-lineſs to yield a ſervile and unlimited Sub-miſſion, which in Practice may ſometimes nd in open Rebellion, without the Pretence f either a publick or private Provocation.

TAKING it for granted therefore, that ubjection, according to our Laws, is the ubjection commanded us by the Word of God, there being no other ſort pointed out o us by Divine Authority; it is, I think, ndiſputable, from the Precept given by St. *Paul* to *Titus*, to put thoſe under his Charge n mind of being ſubject to Principalities nd Powers, that the Clergy are for ever ound to aſſure their Hearers, that, by the Laws of God, they are oblig'd in Conſcience o obey the Juſt Laws of their Civil Go-vernours.

THE Apoſtle has himſelf very particu-arly inforc'd this Duty of Obedience in he 13th Chapter of his Epiſtle to the *Ro-nans*, from two Arguments of extraordinary veight and moment: The firſt is, becauſe Civil Governours derive their Authority rom God; reſiſting of them therefore, in he Exerciſe of that Authority they derive

from him, is resisting his Ordinance. The other is the great Benefit that accrues to Mankind from their Office, which is to reward Vertue, and punish Vice; whereby Piety, Justice and Sobriety are incouraged, Profaneness, Violence and Debauchery restrained. Wherefore, since Magistrates are the Ministers of God, by whom so many valuable Advantages redound to us Men, we must needs be *subject*, as the Apostle expresses it in the fifth Verse, *not only for Wrath, but also for Conscience sake:* not purely out of the Apprehension of the Punishment that Magistrates themselves may possibly inflict upon us for our Disobedience; but also out of a Principle of Conscience, and in Obedience to God's Command. St. *Peter* urges the Duty of Submission from the very same Motives: *Submit your selves* (says he) *to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him, for the Punishment of Evil-doers, and for the Praise of them that do well.* 1 Pet. 2. 13, 13.

St. *Jude*, in describing very probably the lewd and profligate Sect of the *Gnosticks*, to compleat their vile Character, says of them, that they were such as *despis'd Dominion, and spoke evil of Dignities:* they disown'd that Authority of God, *by which Kings reign, and Princes decree Justice*; and treated the Persons,

ſons, whom his Providence had appointed to exerciſe it, with irreverent Language, utterly unfit to be apply'd to thoſe whom God had dignify'd as his Vicegerents.

St. *Paul*, in the beginning of the ſecond Chapter of his firſt Epiſtle to *Timothy*, has given him an Admonition much to the ſame purpoſe with that before us given to *Titus*: *I exhort* (ſays he) *that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men; for Kings, and all that are in Authority, that we may lead quiet and peaceable Lives in all Godlineſs and Honeſty.* The Reaſon here aſſign'd by the Apoſtle, for recommending the addreſſing our ſelves to God, in behalf of our Civil Governours, as a neceſſary and principal Duty of Chriſtianity, is, becauſe it is a means of ſecuring us in the Enjoyment and Performance of all the other Parts of our Holy Religion: for while we prevail with God to proſper the Affairs of our Temporal Rulers, we ſhall be protected from foreign Wars and Invaſions, from domeſtick Tumults and Seditions, and thereby be at liberty peaceably to ſpend our Days in the true Worſhip of God, and in the Practice of his righteous Precepts. The Apoſtle, to ſhew his Earneſtneſs for having this Admonition comply'd with, again renews it in the eighth Verſe: *I will* (ſays he) *that Men pray every where, lifting up of*

Holy Hands without Wrath or Doubting; that is, that Chriſtians ſhould ſend up their publick Devotions with Sincerity, without any Malice, or any Contrivance for the gratifying of it: for ſo Dr. *Hammond*, in a Note on *Matth.* 15. 19. tells us, that the word διαλογισμὸς ſignifies in this place. And tho the Precept, in this latter Paſſage, ſhould be underſtood to relate to our Equals; yet, in the Reaſon and Nature of the thing, it will hold much ſtronger with relation to thoſe under whom we are in Subjection.

THIS was the Doctrine of the Apoſtles, and this their Practice towards Civil Governours, tho Heathens; and as the *Jews* had us'd the ſame before them, ſo did the firſt Fathers of the Church piouſly follow them. St *Polycarp*, towards the latter end of his Epiſtle to the *Philippians*, exhorts them to pray for Kings, Princes, and the Superior Powers. *Juſtin Martyr*, in his Apology for the Chriſtians to the Emperor *Antoninus Pius* and his Family, to the Senate and People of *Rome*, aſſerts, "That they, the Chriſtians, "were the earlieſt in paying their Tributes "and Taxes to thoſe appointed to collect "them." And a little lower, "We pay our "Worſhip to God alone, but in other mat-"ters we chearfully obey you, acknowledg-"ing you to be the Rulers and Princes of "Men;

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Men; and we alſo pray that together with your Imperial Dignity, you may have a ſound and right Underſtanding." "We pray, ſays *Tertullian* in his Apology to the Governours of *Rome*, that the Emperors may enjoy length of Days, that their Government and Royal Families may be in ſafety, that their Armies may be valiant, their Senate faithful, their Subjects orderly, and the World peaceable: in ſhort, we pray for all the Proſperity to *Cæſar*, that even *Cæſar* himſelf can wiſh for." It would be eaſy to add a great deal more to the ſame purpoſe out of St. *Cyprian*, *Lactantius*, and other Primitive Writers. Even the Heathens themſelves pray'd to their Gods for Protection to their Emperors, as we may learn from *Tacitus* in his Annals of the Reign of *Tiberius*; which ſhews, that natural Reaſon directed Men to do what they could towards the Happineſs of thoſe, who were to them the Inſtruments of ſo great Benefits as Publick Juſtice and Regularity. *Cap.* 30.

TO the Obligations laid upon us by the Word of God, and the pious Example of the Fathers of the Church, for inſtructing the Hearers in the Duty of Obedience to the Powers, permit me to add ſome of thoſe laid upon us by the Laws of our Country, together with the voluntary Engage-

ments

ments we our selves have enter'd into f
this Christian Purpose.

BY the 36th Canon it is requir'd of u
before we are admitted into Holy Orde
to subscribe willingly, and *ex animo*, Th
the King for the time being is Supreme G
vernour of this Realm, and all his Do
nions, in all Causes both Temporal and Sp
ritual; and that no foreign Prince or Per
whatever hath, or ought to have any Spi
tual Jurisdiction within his Majesty's Do
nions. That in the Publick Worship
will use no other than the Book of Comm
Prayer, which contains particular set For
of Devotion in behalf of the Sovereign
Name. That we allow of the Book of
ticles, by the 37th of which we decl
That his Majesty hath the chief Power
this Realm, and other his Dominions; u
whom the chief Government of all Est
therein doth appertain, whether they be
clesiastical or Civil. Which Subscription
again repeat, before we receive Institut
into any Eccleſiastical Benefice: and b
by virtue of an Act of Parliament made
the 13th of Queen *Elizabeth*. By the
Canon we are requir'd to keep, and prom
the keeping of those Laws which restore
the Crown the antient Jurisdiction over
State Eccleſiastical; and four times a Y
at least we are in our Sermons, without

ur or diſſimulation, to teach, That all fo-
gn Power, as not founded on the Law of
d, is juſtly aboliſh'd; and that the King's
wer within his Realms is the higheſt
wer under God; to whom all, as well In-
bitants as born Subjects, do by the Laws
God owe moſt Loyalty and Obedience,
re and above all other Powers and Poten-
es in the Earth. By the 55th Canon we
enjoin'd in the Prayer before our Ser-
ns to pray for his Majeſty under the Ti-
of King of *Great Britain*, *France*, and
land, Defender of the Faith, Supreme
vernour in his Dominions over all Per-
s, and in all Cauſes, as well Eccleſiaſtical
Temporal.

TO this we have declar'd in our Conſcien-
before God and the World, That our So-
eign Lord King *GEORGE* is Lawful
Rightful King of this Realm, and all other
Dominions. We have ſolemnly, and I
e ſincerely declar'd, That we believe in
Conſciences, that the Perſon who here-
re pretended to be Prince of *Wales*, and
e the Deceaſe of the late King *James*
taken the Title of King of *England*,
no Right to the Crown of this Realm.
have renounc'd and abjur'd all Obedience
im: We have ſworn that we will bear
h and true Allegiance to his Majeſty
g *GEORGE*, that we will defend him

to

to the utmoſt of our power againſt all tr
torous Conſpiracies and Attempts, and d
cloſe to him ſuch as we ſhall know of. W
have promis'd to defend the Succeſſion
the Crown in the preſent Illuſtrious Ro
Family, againſt the Pretender and all othe
And all theſe things we have profeſs'd to
acknowledg'd and ſworn by us without a
mental Evaſion or Reſervation; and that
have made this Recognition, Abjuration, R
nunciation, and Promiſe, heartily and w
lingly, upon the true Faith of Chriſtians.

THIS laſt Engagement the moſt co
derable of the Laity upon one occaſion
another have entred into, as well as
ſelves: whenever therefore we find any
them are Abettors of Treaſonable Riots,
ſpeaking favourably of a Popiſh Pretend
Title, and irreverently of the Governm
or ſpreading falſe Rumours among the P
ple, or that are lukewarm and ſupine in
time of publick Danger; we are with
neſtneſs to remind them, that this is not
Conduct they have ſolemnly engag'd
this is not that Sincerity which they h
promis'd in the preſence of God; and t
by ſuch manifeſt Deviations from it, t
are as much perjur'd as if they had appe
in actual Rebellion. We are to inſ
them, that the Obedience to the Supe
Powers enjoin'd us in general, by the W

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God, and recommended by the pureſt ges of Chriſtianity, is by our Laws limited the Perſon of his moſt Gracious Majeſty ing *GEORGE*. If our Congregations fuſe to hear us while we demonſtrate that ey owe him a legal Submiſſion, we are ob-'d, as becomes Paſtors who have a tender egard for their Salvation, honeſtly to lay efore them the Heinouſneſs of their Guilt, nd the Greatneſs of their Danger: we are affure them that they violate the Laws of od, that they degenerate from the Exam-le of the firſt and beſt Chriſtians; and that ow loud ſoever their Clamours have been or the Church of *England*, yet are they Nonconformiſts to it, by diſſenting ſo noto-iouſly from its Articles, Canons, and Li-urgy: That they are the moſt dangerous ort of Diſſenters among us, who while hey continue in the external Communion of ur Church, are treacherouſly contriving to eſtroy the Religion of it, and to ſubvert hoſe Laws by which it is eſtabliſh'd and rotected.

WERE we not too plainly convinc'd to he contrary, by the melancholy Experience of the many Tumults and Riots which at laſt broke out into a moſt horrid Rebellion, and ſince its Providential Suppreſſion, by the many baſe Reflections contriv'd on pur-poſe to alienate the Affections of his Ma-

jeſty's Subjects, by inſtilling into them con-temptible Notions of his Perſon; it might in common Juſtice be hoped, that Inclination and Gratitude might ſupply the room both of Divine and Human Laws (were they wanting) in producing a ſincere and chearful Obedience to a Prince, who is a Miniſter of God to us for the Enjoyment of all the Good we hope for in this Life, and for preſerving to us the Means of being happy in the Life to come: who labours ſucceſsfully in making us a wealthy and flouriſhing People, and has even while he ſtruggled with the Diſobedience of ſome of his own unworthy Subjects, obtain'd abroad the Revocation of Articles deſtructive of our Trade (unwarily at leaſt agreed upon) and has ſettled it upon a better foot of Advantage than in any former Reign. A Prince who uſes all the wiſe and prudent Methods for the Security of our Liberties and Eſtates, by readily concurring with his Parliament in the enacting of wholeſom Laws, and by entring into advantageous Alliances with foreign Powers. A Prince who makes it his chief Care to promote the Glory of God, by furthering the Buildings deſign'd for his Service, with the ſame Royal Zeal as *Solomon* did that of the Temple; by his exemplary Attendance on the publick Worſhip of our Church, by his conſcientious Choice of ſuch Perſons into the higheſt Stations of it, as

e moſt intimately acquainted with its Con-
tution and Diſcipline; who have moſt
nſpicuouſly adorn'd the true Doctrine of
riſt by their eminent Piety, who have
ſt ſolidly defended it againſt Superſtition
d Idolatry, and moſt effectually recom-
nded it by their extenſive Charity: Envy
elf would at this time, and in this place,
aſham'd to require of me an Inſtance of
e Truth of this Aſſertion. A Prince who
his Friends will allow that he is not de-
ent in executing Wrath upon them that
e done Evil) has all the real Qualifica-
ns deſcrib'd in St. *Paul*'s Theory of a
reme Magiſtrate: endu'd with as large a
tion of the Divine Attribute of Mercy,
here Mortality can comprehend; and like
t God, whoſe undoubted Vicegerent he
delights in giving the Wicked room for
pentance. A Prince who deſires to diſ-
ſe with no other Laws, than thoſe which
uld cut off his intended Murderers; who
ets no other Unlimited Power, than that
reſcuing his Enemies from Death; the
y unſafe Authority for us to entruſt him
n, whoſe Fears for him muſt neceſſarily
eaſe, while his Clemency drowns in him-
all Apprehenſions of his own Danger.
y the Divine Providence protect him in
his merciful Conduct, and may the Di-
e Grace turn the Hearts of thoſe who
e had evil Deſigns againſt him! that

when our Fears are remov'd, and our Re
sentments cool'd, we may have occasion t
rejoice in the Preservation of so many
our Fellow-Subjects, and that so much guil
ty Blood has been purify'd, and not spilt!

HAD there continu'd the same Nationa
Zeal against the Superstitions of *Rome*,
was almost Universal at and before the Glo
rious Revolution, there would not in an
Age have been less occasion for us to per
suade the People to Obedience than at thi
time, when they have not the colour of
Religious or Civil Grievance to countenanc
their Disloyalty. But I know not by wha
Magick of a few hard Words, *Indefeasible*
Hereditary Right, not met with in the Wor
of God either in Sound or Sense, utterl
unknown to our Forefathers, plainly repug
nant to our Laws; the People have bee
inchanted into a Conspiracy against the
own spiritual and temporal Interest.

WHEN the late King *James* had brough
our Religion and Liberties to the brink
Ruin, the generality of the Nobility, Gen
try, Clergy, and the Bulk of the People
were vigorous in the Human Means of the
Deliverance; and to this day we return ou
publick Thanks to Almighty God, for ble
sing their, and his Glorious Instrument Kin
WILLIAM's Endeavours with Succes

Where

Whereas had they been conſcious of his Inalienable Title from above, it had been their Duty patiently to have ſubmitted to the Conſequences of his Arbitrary Inclinations. When that unfortunate Prince abdicated the Throne, he took his pretended Son, and the Means of proving or diſproving his Legitimacy, along with him: we could neither be aſcertain'd that his Birth was Royal, nor have had his Perſon, had we been deſirous of it. Is he now, after near thirty Years Education in the Maxims of a Deſpotick Government, the fitter for executing the Laws of a free People? Is he, by being train'd up from his Infancy in the Idolatry of *Rome*, become the better qualify'd to defend the Proteſtant Religion of the Church of *England*? Can we, without any Revelation, think that God created ſo many Millions of us to be the abſolute Slaves of one impotent Man, himſelf a Slave to his own unruly Paſſions? Can we conceive that God, who has ſo ſignally protected us in his true Worſhip ever ſince the Reformation, requires of us to return into Idolatry of our own accord? Are we ſo confident of our ſpiritual Strength, as to be aſſured we can abide the fiery Tryal of Martyrdom? Or is the Vindication of a Perſon's Title, concerning whom we can be certain of nothing but his Bigotry and Arbitrary Principles, a ſufficient Call to it, to free us from Preſumption? Can

Can we juſtify our parting with the pure Word and Worſhip of God, while he providentially continues to us the means of defending and delivering them down to thoſe who come after us? Or is Popery it ſelf in any reſpect amended, ſince the time we ſo juſtly deteſted it? The moſt beautiful and innocent outward Appearance it ever made in our Nation, was at the proper ſeaſon for it, the Beginning of the late King *James*'s Reign, in the celebrated Performance of *Boſſuet*, then Biſhop of *Condom*. But an Eminent Perſon (whoſe Ears it would be Rudeneſs to offend, by mentioning a Name he has thought fit to conceal; who has juſtly receiv'd thoſe Rewards an earthly Prince can give, and from the King of Heaven, whoſe Divine Truth he has vindicated, will hereafter receive a diſtinguiſhing Crown of Glory) has ſo clearly taken off the artificial Varniſh of that Work, ſo entirely broke this painted Shell of Popery, that it is plainly diſcover'd to be within ſtill the ſame Sepulchre, full of Rottenneſs and dead Mens Bones, as it was before. May it be our ſerious Buſineſs to guard our Congregations from all freſh Attempts to inſnare them into it! They ought to know, that our Laws have for ever excluded Papiſts, and thoſe that marry Papiſts, from the Throne of theſe Kingdoms: they ought to be convinc'd, that while they oppoſe theſe Laws, they

ey are a doing the Work of Papiſts, and a few deſperate Nominal Proteſtants; ho, to evade the Conſequences of their legal Actions, have endeavour'd to overrow the Government: That they are hting againſt God, rebelling againſt their ightful and Lawful King; that they are ſtroying the Religion and Liberties of eir Country, inſlaving their Families and oſterity; that they are bringing themſelves to Temporal and Spiritual Bondage; and at they are their own Self-Murderers both Body and Soul.

I SHALL very briefly handle the next ead concerning the Conduct of Inferiors wards each other, which I would not at is time obtrude upon your Patience, but the neceſſary Connection it has with the regoing Duty of Obedience to the Superior wers; one main Branch of which, is for bjects to cultivate mutual Peace and Chay among one another. It is the chief Du- of the Legiſlative Power to promulgate ws for this purpoſe, and the indiſpenſible ty of every Subject to obey thoſe Laws, which our Bleſſed Saviour has given a nction by the whole Courſe of his Life, d in every Page of his Goſpel. The u- l Impediments to this Peace, among thoſe o are Members of the ſame Communion, have

have been their mutual Jealouſies; one p
objecting to the other their Favour to N
conformity; the others again to them th
Deſign of introducing Popery. That th
was too much ground for this latter Suſ
cion, is not now to be deny'd; but what
Extent of it was, I ſhall not take upon me
determine, leſt I ſhould involve the In
cent with the Guilty. But to argue, on
other hand, from a Charity to Mens Pe
ſons (which is a neceſſary Chriſtian Du
an Inclination to their Opinions, wh
we every day tell them are erroneous,
certainly very unfair and inconcluſive.
moſt of thoſe, who diſſent from us in Di
pline, agree with us in the moſt eſſen
Articles of Chriſtianity, and entirely con
with us in ſupporting our Lawful Mon
chy and Civil Liberties; they in Equity
ſerve to be differently treated by us, fr
thoſe who would compel us to be Sla
and Idolaters. It cannot, I think, be go
Policy to weaken the Hands of the Gove
ment by Domeſtick Diviſions; I am ſure
is not Chriſtianity to drive Men by fi
Prejudices further off from our Communi
If to have the Diſſenters make the ſame o
ward Profeſſion as we do, be what is wa
ing; if it be ſufficient to have Hypocri
inſtead of real Converts; Halters and Ax
Faggots and an Inquiſition may, for ough
kno

ow, be very proper Inſtruments for work- this ſort of Converſion. But if we de- to bring them to a real Unity of Opi- n, and a ſincere Conformity in Worſhip; we would effectually overcome their Ob- acy, and thorowly convince them of ir Errors; if we would make them true mbers of that Church, which of all o- s under the Sun approaches neareſt to Model of the primitive and pureſt Ages Chriſtianity; we muſt uſe thoſe Means as the moſt likely to effect thoſe pious Pur- s: Our loading them with opprobrious racters, and contumelious Language, will one whit incline them either to us or Diſcipline.

UT to ſupport an Aſſertion diſconſo- to a Practice, which I fear is too com- , I think it neceſſary to recur to what ubt not will be thought a ſufficient Au- ity; I mean that of the Learned Biſhop *derſon*, in his firſt Sermon *ad Clerum*: wiſh (ſays he) there had been no advan- ge given them (meaning the Diſſenters) r triumphing in their Innocency, and r perſiſting in their affected Obſtinacy, om ſome Mens unjuſt ſcoffing at them. cannot but be ſome Confirmation to en in Error, to ſee Men of diſſolute and oſe Behaviour, with much Eagerneſs,

"and Petulancy, and Virulence, to speak
"gainst them." And again, "We kno
"(says he) how much Scandal and Pre
"dice it is to a right good Cause, to be
"ther follow'd by Persons open to just E
"ception, or maintain'd with slender a
"insufficient Reasons, or prosecuted w
"unseasonable and indiscreet Violence
Thus far that great Prelate. Let us the
fore, by our Improvement in Divine Kno
ledg, convince them that we are better qu
lify'd to be their Instructors than those th
follow. Let our ardent Piety towards Go
and our uniform Practice of all Christi
Vertues, convince them that we are effe
tually influenc'd by that Gospel we prea
And lastly, let our unweary'd Charity co
vince them that we have a Christian Affe
tion for their Persons, and that the Moti
for our serious Application to their Co
sciences, is no other than a tender Conc
for their eternal Salvation.

MAY it please that God, who is the *Aut*
of Peace and Lover of Concord, to give suc
Blessing to these, and all other Means for p
moting his Glory; that we may all of us k
in the Unity of the Spirit, in the Bond of Pe
and in Righteousness of Life: that we may u
nimously concur in those things that belo
to our Temporal and Spiritual Happine

at we, and our Poſterity after us, may end our Days in the True Worſhip of God, a Loyal Obedience to his Majeſty and roteſtant Succeſſors; and that we the Miiſters of God's Word, when we are call'd give an Account of our Stewardſhip, ay not be found beating our Fellow-Serants, but faithfully diſpenſing to them the ood of Eternal Life.

F I N I S.

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